The Azkar of Morning, Evening, and Sleep: A Reminder for Every Muslim

'And remember Allah much that you may be successful.'
(Anfal : 45)

"If you find the night too overwhelming to endure (in prayer), and you are too miserly to spend your wealth, and too fearful of the enemy to fight them: then remember Allah (Mighty and Majestic) abundantly."
Ubayd bin Umayr (may Allah have mercy upon him)

Compiled by:
ABDUL-HANAN UMAR

JUNE, 2026

3 ..... INTRODUCTION

3 ..... Meaning of Azkar
3 ..... The Two Major Benefits of Azkar
3 ..... The First Benefit
4 ..... The Second Benefit

5 ..... NOTE: It Is Not Required to Recite All of Them
6 ..... The Prescribed Times for These Azkar
6 ..... Morning Remembrances:
6 ..... Evening Remembrances:
6 ..... Sleep Remembrances:

6 ..... Structure and Arrangement of the Azkar
7 ..... How to Use This Book Practically

8 ..... Category 1: Remembrances recited in both the morning and the evening
Category 2: Remembrances recited in both the morning and the evening, but with slight
10 ..... variations in wording.

10 ..... Morning Wording
11 ..... Evening Wording

12 ..... Category 3: Remembrances strictly recited in the morning.
12 ..... Category 4: Remembrances strictly recited in the evening.
13 ..... Category 5: Remembrances recited before sleep.

بسم الله الرحمن الرحيم

INTRODUCTION

Endless praise is due to Allah, the Bestower of rewards for even the smallest acts of worship. May peace and salutations be upon His Messenger, Muhammad.
To proceed:
This booklet is a collection of Azkar that every Muslim should endeavor to maintain. It includes the morning and evening Azkar, as well as the Azkar recited before sleep. For the sake of brevity, the English translations and Hadith evidences have been omitted. The primary goal of this compilation is to provide a simple, accessible guide to help the reader build a consistent daily habit and easily memorize these Azkar.

Meaning of Azkar

The word "Azkar" is the plural of "Zikr," (remembrance) and refers to the remembrance of Allah.
The remembrance of Allah refers to the presence and magnification of Allah in the heart, on the tongue, or at least one of them. Among the legislated remembrances, prescribed by the Shariah are the morning, evening and sleep remembrances.

The Two Major Benefits of Azkar

There are numerous benefits to dedicating oneself to these remembrances, which can be summarized in two main points.

The First Benefit

As is known to all Muslims, these Azkar are not mere words; they are acts of worship that carry profound spiritual virtues and immense rewards. For example, a Hadith states regarding a specific remembrance that whoever recites it 100 times in the morning**, "no one will come on the Day of Resurrection with anything better than what he has done, except someone who has said the same or even more."**

Let us imagine two people over the course of a lifetime:

Person A: Is consistent with their morning and evening Azkar every single day.
Person B: Neglects them entirely.

How vast is the difference in rewards between them!
This consistent practice accumulates into a mountain of good deeds and rewards over a lifetime. This also reminds us of another Hadith of the Prophet (peace be upon him) where he said: **"The similitude of the one who remembers his Lord and the one who does not remember his Lord is like that of the living and the dead."**

This Hadith illustrates that a Muslim who does not engage in Azkar is likened to a dead person who can no longer perform righteous actions.

The Second Benefit

These Azkar serve as a spiritual shield or fortress for the believer. Those recited in the morning provide protection throughout the day, those recited in the evening provide protection throughout the night, and those recited before sleep provide protection throughout one's sleep. They act as the believer's spiritual armor and weapon. Therefore, if a Muslim commits to these Azkar, nothing and no one can harm them spiritually, by the will of Allah (Insha'Allah). However, a person's share of this divine protection is directly proportional to two things:

The strength of their Iman (faith).
Their care and consistency with the Azkar.

Many people today complain of being afflicted by the evil eye, envy, or magic. But when asked, "First of all, do you preserve and maintain your morning and evening Azkar?" they usually answer in the negative.

The crucial point here is that consistency with the Azkar is the first and most powerful line of defense against these spiritual harms. Before seeking external cures, one must first establish their own spiritual fortress.

The Azkar narrated from the Prophet (peace be upon him) regarding the day and night are tremendously vast, though a number of these narrations are weak. Among the authentic Ahadith, there are Azkar meant to be recited during the general timeframe of the day (from Fajr to Maghrib) or the night (from Maghrib to Fajr), without being restricted to a specific time. Others are Azkar strictly tied to two specific times of the day: the morning (from after Fajr until sunrise) and the evening (from after Asr until Isha). This book is a collection of the latter category.
This book primarily follows the arrangement of the Azkar as presented in Sheikh Saleh Al-Osaymi's book, *Al-Khulasatul Hasnaa Fii Azkaris Sabaahi Wal Masaai*. However, additional authentic Azkar have been included that are not found in his compilation. Furthermore, this book contains the Azkar of sleep, detailing the etiquettes and remembrances to be recited before retiring to bed.

NOTE: It Is Not Required to Recite All of Them

There is a well-known scholarly maxim: "What cannot be achieved in its entirety should not be abandoned in its entirety."
For example, if a person is busy and only has two or three minutes, they might think, "I don't have time to recite all the Azkar, so I will just skip them today." This is a mistake. The correct approach is to recite whatever you can in the time you have, even if it is just one or two remembrances. A little is far better than nothing.

The Prescribed Times for These Azkar

Morning Remembrances: The prescribed time for the morning remembrances is from the break of the true dawn (the time the Mu'adhin calls for the Fajr prayer) until sunrise.

Evening Remembrances: The prescribed time for the evening remembrances is from after the Asr prayer until the time the Mu'adhin calls for the Isha prayer.

Sleep Remembrances: These are recited when one intends to retire to bed, after having performed the Sunnah etiquettes of sleep, such as performing ablution (Wudu) and lying on one's right side.

Structure and Arrangement of the Azkar

The Azkar in this book are arranged into five distinct categories:

1. Remembrances recited in **both** the morning and the evening (exact wording).

2. Remembrances recited in **both** the morning and the evening, but with slight variations in wording (slight difference in wording between that said in the morning and evening).

3. Remembrances strictly recited in the **morning**.

4. Remembrances strictly recited in the **evening**.

5. Remembrances recited before **sleep**.

How to Use This Book Practically

In the morning: Start with Category 1. (i.e Remembrances recited in **both** the morning and the evening (exact wording).

Next, read the morning variations from Category 2.
Finally, read Category 3 (morning-only Azkar), and you are done.

In the evening: Start with Category 1. . (i.e Remembrances recited in **both** the morning and the evening (exact wording).

Next, read the evening variations from Category 2.
Finally, read Category 4 (evening-only Azkar), and you are done.

At bedtime: Read Category 5.

NOTE: It is not obligatory to recite the Azkar in the exact order presented in this book, nor are you required to follow the sequence of the categories. You may recite them in any order you prefer, provided that the morning and evening remembrances are observed during their correct prescribed times. The specific categorization used in this book is simply a tool to aid the reader in memorization and familiarization.

Category 1: Remembrances recited in both the morning and the evening

۞ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. [TO BE RECITED ONCE]

۞ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلاَ تَكِلْنِي إِلَىٰ نَفْسِي طَرْفَةَ عَيْنٍ. [TO BE RECITED ONCE]

۞اللَّهُمَّ إِنِّي أَسْأَلُكَ العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ العَفْوَ وَالعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي. [TO BE RECITED ONCE]

۞ اللّهُمَّ عافِني في بَدَني، اللّهُمَّ عافِني في سَمْعي، اللّهُمَّ عافِني في بَصَري، لا إلهَ إلاّ أَنْتَ . [TO BE RECITED THRICE]

۞ حَسْبِيَ اللَّهُ لا إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

[TO BE RECITED 7 TIMES]

۞ اللَّهُمَّ عَالِمَ الغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَلَّا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ.

[TO BE RECITED ONCE]

۞ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صلى الله عليه وسلم نَبِيًّا.

[TO BE RECITED THRICE]

۞ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ العَلِيمُ. [TO BE RECITED THRICE]

۞ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[TO BE RECITED 10 TIMES]

۞ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

[TO BE RECITED 100 TIMES OR MORE]

* * *

Category 2: Remembrances recited in both the morning and the evening but with slight variations in wording.

Morning Wording

۞ اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.

[TO BE RECITED ONCE]

۞ أَصْبَحْنَا، وَأَصْبَحَ المُلْكُ لِلَّهِ وَالحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا اليَوْمِ، وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا اليَوْمِ، وَشَرِّ مَا بَعْدَهُ. رَبِّ أَعُوذُ بِكَ مِنَ الكَسَلِ وَسُوءِ الكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي القَبْرِ.

[TO BE RECITED ONCE]

۞ اللّهُمَّ ما أَصْبَحَ بي مِنْ نِعْمَةٍ أَو بِأَحَدٍ مِنْ خَلْقِك ، فَمِنْكَ وَحْدَكَ لا شريكَ لَك ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْر. [TO BE RECITED ONCE]

* * *

Evening Wording

۞ اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ المَصِيرُ.

[TO BE RECITED ONCE]

۞ أَمْسَيْنَا، وَأَمْسَى المُلْكُ لِلَّهِ، وَالحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا .رَبِّ أَعُوذُ بِكَ مِنَ الكَسَلِ وَسُوءِ الكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي القَبْرِ.

[TO BE RECITED ONCE]

۞ اللّهُمَّ ما أَمْسَى بِيْ مِنْ نِعْمَةٍ أَو بِأَحَدٍ مِنْ خَلْقِك ، فَمِنْكَ وَحْدَكَ لا شَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ. [TO BE RECITED ONCE]

❊ ❊ ❊

Category 3: Remembrances strictly recited in the morning.

۞ أَصْبَحْنَا عَلَىٰ فِطْرَةِ الإِسْلَامِ، وَعَلَىٰ كَلِمَةِ الإِخْلَاصِ، وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ المُشْرِكِينَ.

[TO BE RECITED ONCE]

۞ اللّهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُك، وَنُشْهِدُ حَمَلَةَ عَرْشِك، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِك، أَنَّكَ أَنْتَ اللهُ لا إلهَ إلاّ أَنْتَ وَحْدَكَ لا شَرِيكَ لَك، وَأَنَّ مُحَمّداً عَبْدُكَ وَرَسولُك.

[TO BE RECITED ONCE TWICE THRICE OR FOUR TIMES]

۞ سُبْحانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِه، وَرِضا نَفْسِه، وَزِنَةَ عَرْشِه، وَمِدادَ كَلِماتِه[1].

[TO BE RECITED THRICE]

* * *

Category 4: Remembrances strictly recited in the evening.

۞ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

[TO BE RECITED ONCE]

* * *

[1] It is also plausible to say this remembrance at any time of the day.

Category 5: Remembrances recited before sleep.

It is from the sunnah that when any of us intends to retire to the bed that we make wudu' (perform ablution) lie on our right side and say the following remembrances:

۞ اللّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ .[TO BE RECITED ONCE]

۞ الحَمْدُ للهِ الَّذي أَطْعَمَنا وَسَقَانَا، وَكَفَانَا، وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي .

[TO BE RECITED ONCE]

۞ اللّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا ، إِنْ أَحْيَيْتَهَا فاحْفَظْهَا ، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا. اللّهُمَّ إِنِّي أَسْأَلُكَ العَافِيَة .[TO BE RECITED ONCE]

۞ اللّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. بِاسْمِكَ اللّهُمَّ أَمُوتُ وَأَحْيَا[1].

[TO BE RECITED ONCE]

---

[1] Place your right hand under your right cheek and recite this remembrance.

۞ سُبْحَانَ اللَّهِ. الْحَمْدُ لِلَّهِ. اللَّهُ أَكْبَرُ. [TO BE RECITED 33 times]

۞ Then cup your hands and recite Surat-ul Ikhlas and Al-Mu'awwidhatayn (Surat-ul Falaq and Surat-un Naas) and blow into them[1]. Then wipe as much of your body as you can with your hands; starting with your head and face and the front of your body. (You do that three times)[2]

The End. All Praises are Allah's.
May Allah Accept This Effort. Any success in this work is from Allah. And any mistake is from me and from Shaytan.

Allah's slave:

ABDUL-HANAN UMAR

---

[1] It is necessary that the blow be from the mouth with little spit because the objective is the blessing of the saliva on which the verses were recited.

[2] Meaning you recite blow into the cupped hands and wipe over your body. Then you repeat for the second and third time.